

A
SERMON

Preach'd to the

SOCIETY

FOR

Reformation of Manners,

IN

NOTTINGHAM,

February 16, 1698.

Publish'd at their Request.

By JOHN RYTHER, Minister of
the Gospel. *R*

LONDON:

Printed by Sam. Bridge, for Tho. Parkhurst,
at the Bible and Three Crowns in Cheap-
side. 1699.

unf. na. 80

27

Mr. JOHN RYTHE R's
S E R M O N
F O R
Reformation of Manners.



A
SERMON
Preach'd to the
SOCIETY
FOR
Reformation of Manners,
IN
NOTTINGHAM,
February 16, 1698.

Publish'd at their Request.

By JOHN RYTHER, Minister of
the Gospel. *N.*

LONDON:

Printed by Sam. Bridge, for Tho. Parkhurst,
at the Bible and Three Crowns in Cheap-
side. 1699.



To the Society for Reformation of Manners in Nottingham.

Gentlemen ;

AT Your Desire this Sermon was Preached ; and as you know, at your Desire it was Printed : or else it had lain buried in Dust and Obscurity with many others. Seeing it is Printed at your Request, it concerns you, not me, to be accountable to the World for it : I can only say, I endeavoured Faithfulness and Plainness, if it may be of any use to you, or your Design ; in that I shall rejoice. You have my Heart, and shall not want my poor Prayers. May the God and Father of our Lord Jesus make you such, all of you, as you should be, that endeavour the Reformation of others ; and make you very successful, as well as sincere, in your Attempts to Reform this Place ; and may we and our Posterity in this Town have cause to bless God that ever you begun this Work amongst us. So prays,

Your Faithful Friend and Servant,

April 21, 1699.

John Ryther.

To the READER.

I Know there are a great many Sermons out upon this Occasion, and that there is this one more, is not at all in pursuance of my Inclination and Choice: for it would have pleased me much more if it had never gone farther, as to Publication, than the Pulpit; for I am very far from thinking that I am capable of adding any thing to what has been said upon this Subject, or so much as equalling what has been so; but if thou say, Why did I suffer it to come out, I might have hinder'd it? I answer, it is true; but I can give this Reason for the bare suffering it to come abroad; hereby my Testimony for God against the Profaneness of the Day is more publick, and that I confess it not displeasing to me; and I think carries some weight in it, for I judg a Man should not suffer that which is in his Power to hinder, without being able to give at least one good Reason for it. Seeing it is come out, I heartily pray God it may be blest to the confirming and encouraging those on God's side, and to the awakening those that are not, in order to their being brought over from their Tents of Sin, Satan and the World, to those of God, Christ, Holiness, Heaven.

Reader, It concerns thee infinitely, whoever thou art, to be on God's side. It is certain thou art, or art not: If not, thou art in a very miserable Condition; and if thou look not about thee, thou wilt soon be irremediably, eternally miserable. Consider seriously, weigh diligently, what is here said, and it may not be altogether unuseful to thee, through the Blessing of God, if thou art on God's side. I almost think there is nothing here that will be offensive to thee: And if there be any thing that proves advantageous to thee, give God, the God of all Grace, the Glory, and let me have thy Prayers.

That thou mayst be on God's side now, and act very faithfully on it, and so be found on it at Death and the eternal Judgment, is the Prayer of thy Soul-Friend,

John Ryther.

A SERMON Preached to the
Society for Reformation of Man-
ners in Nottingham.

EXOD. 32. 26.

*Then Moses stood in the Gate of the Camp,
and said, Who is on the Lord's side? Let
him come unto me. And all the Sons of
Levi gathered themselves together unto
him.*

THE Words in this Verse that I intend
to speak to, are these, *Who is on the
Lord's side? Let him come unto me.*

The occasion of these Words was
this: *Moses*, who had the Charge and Conduct
of the People of *Israel* in their way from *Egypt*
to *Canaan*, was with God in *Mount Sinai*; and
staying there forty Days to understand the Mind
of God, and make it known unto them; they in
this time of his Absence from them, revolt unto
Idolatry, turning from God unto Idols, making
themselves Golden Calves, and worshipping
them, as you may see, *ver. 1—6*. Hereupon
Moses, the Man of God (as he is called by the

H 4

Holy

A

Holy Ghost, *Deut.* 33. 1.) coming down from the Mount, and seeing what was done, was filled with a Holy Zeal for God, and Indignation against this their horrid Sin against him, and Provocation of him; and that he might, as became his Place, punish it, and thereby for the future deter others from so horrible an Impiety, he utters these Words.

I have not time to be particular in taking notice of the Context, only let me mind you of this, that there is something in these Words extraordinary, and so not imitable: but there is enough that is ordinary, and so imitable by us, and so come directly to the Words. In which you have these two Doctrinal Truths.

1. That in a Day of publick Defection from God, it is the Magistrates Duty, especially the Supream, to appear openly for God, and to engage their People on God's side against the Wickedness of the Day, calling upon them, and using all Methods in order thereunto. This was the case here with the People of *Israel*, there was a publick and (in a manner almost) an universal Apostacy from God to Idols. And *Moses* the Supream Magistrate of this People (for he was King in *Jeshurun*, *Deut.* 33. 5.) was, because of this, filled with Zeal for the Honour of God, and Indignation against this abominable Wickedness they were guilty of, and with such an holy Temper (as has been now named) appears as in the Text openly for God: uttering these Words, declaring his doing so, and calling upon others to do so too in their Places as he did in his. But this brings

brings me to the Second (for the First I wave.)

2. That in the Day of publick Defection from God, when Magistrates call upon a People to appear for God: It is then the Duty of all Persons (upon the Call of their Magistrates) to be on God's side, to come over to him: *Who is on the Lord's side? Let him come unto me.* Moses as supream Magistrate of this People calls upon them all that were unconcerned in the Impiety, or not so deeply concerned as the rest, to appear for God against those Rebels that were deepest in the Guilt; and thereupon we see the *Levites* did so, who were either (many of them) not at all concerned in this Sin, or however less concerned; and for their answering this Call in the Text, they are commended, *Deut. 33. 9.* speaking of *Levi*, i. e. his Posterity, *ver. 8.* he says of them, *ver. 9.* *Who said unto his Father, and to his Mother, I have not seen him, neither did he acknowledg his Brethren, nor knew his own Children: for they have observed thy Word, and kept thy Covenant.*

So that this is the Truth I intend to speak unto: That in a Day of publick Departure from God, when Magistrates call upon a People to appear for God, and be on his side: It is then their Duty to be so. This is plain: If God have a Voice to speak, we should have an Ear to hear, an Heart to consider, a Will to comply with and obey what is so spoken, by whomsoever spoken; to be sure then when spoken by Magistrates, supream Magistrates, our supream Magistrates, whom God hath in Mercy set over

us;

us: and who evidence it by their Solitude for our highest, greatest Welfare, in calling us from Sin to be on God's side, by Magistrates who are the *Ministers of God for Good*, Rom. 13.4. By Magistrates that God has put his own Name, and Authority, and Lustre upon, calling them Gods; *Psal. 82. 6. I have said ye are Gods.* Then when these earthly Gods in their Places act so much like God, and for God, as to imitate the illustrious Example in the Text, saying, *Who is on the Lord's side? Let him come unto me.* Surely we should personally and socially, every one for himself, and all of us together, imitating the pious Forwardness of the Holy *Levites* (*And all the Sons of Levi gathered themselves together*) Eccho back again, with all Readiness and Chearfulness; *Lord, I am on thy side, and will be; Lord, we are all on thy side, and will be.* O that there were such an Heart in us.

In speaking to this Truth I shall proceed in the following Method.

- I. I will shew you what this being on God's side imports.
- II. Set before you the $\sigma\pi$, that it is so *i. e.* our Duty to be so.
- III. The $\delta\iota\omega\pi$, the Reasons of it, why it is so.
- IV. Make Application.

I. What is it to be on God's side: For I think I need not tell you, that the Day in which we live, is a Day in which Iniquity hath dismally abounded, and still does; nor that we are
called

called upon by our Supream Magistrate, to appear for God against the extream Impiety of the Day: Those that have seen His Majesty's Proclamation of the 24th of February last, for preventing and punishing Immorality and Profaneness; and the Address of the last Parliament that occasioned it, know that these things are thus. Therefore I stay not on them; but come to the first general thing propounded, and will shew you (God willing) that being *on God's side*, imports,

1. Being in Covenant with God.
2. A publick owning and Profession of God.
3. A deep Sense of the Dishonour of God, by the prevailing Sin of the Day.
4. Keeping our selves faithful to God, and our Covenant-Ingagements unto him, by keeping our selves pure from the Sins of the Day.
5. A bearing our Testimony for God, against the Sins of the Day.
6. Doing all that ever we can in our several Places and Capacities, against the Sins of the Day.

1. There is in it a being in Covenant with God. We come to be first on God's side by entring into Covenant with him: Before we do thus, we are among the number of his Enemies, ye are his Enemies; and there is no way of being any other than such but this. Without this we shall perish in our Enmity against God. But that we may not, God makes to all Men where the Gospel comes, a free, gracious, and universal Tender of his Covenant, and therein and thereby Overtures of Peace,

Peace, Reconciliation and Friendship with himself, calling upon them to accept of his Mercy, and his Christ, held forth in his Covenant for their Conversion and Salvation. Thus God does, *Isa. 55.* 1, 2, 3. calling Men to an Acceptance of Christ, and all the Blessings of Life and Salvation, meant by Waters, Wine, Milk, Bread, the Substantials and Delightfuls of natural Life: and calling to them to do so when they are eagerly panting after Happiness in things below, for that's the Meaning of Thirst, *ver. 1.* as appears by the Expostulation, *ver. 2.* and then upon their acceptance of all this rich Treasure of Salvation, freely provided, freely tendered, and therefore that by Faith must be received, the Covenant between God and them is made, *ver. 3. Incline your Ear, and come unto me : Hear and your Soul shall live : i. e.* by sound Faith accept of the blessed Tenders I have made, *ver. 1.* Have done with seeking, expecting Happiness, any where else but in these things, that are that to your Souls, that Bread, Fatness are to the Body. *Ver. 2. And then I will make an everlasting Covenant with you : Even the sure Mercies of David : i. e.* I will make and establish the Covenant of Grace with you, by which I will bestow upon you, and continue everlastingly with you *the sure Mercies of David : i. e.* all the Blessings of Christ's Mediation. Thus you see God tenders his Covenant to the Sons of Men : Now when Men see their Sins, see their Enmity against God, and the Wrath of God hanging over them, because of their Sins, and that there is no way of Escape, continuing in their Enmity against

gainst God: When they see these things so as according to the Tender on God's part, they lay hold of it on their part, *Isa. 56. 6. i. e.* So lay hold of the tendered Mercies of God in the Covenant; so lay hold of the offered Mediator, Redeemer and Saviour, held forth unto them in the Covenant; so lay hold of the Promises of Grace holding forth these in the Covenant, so as to turn from Sin to God, accepting of God in Christ to be their God, and give up themselves unto him: When Men do thus, they become God's, are on God's side: *I entered into Covenant with thee, and thou becamest mine, Ezek. 16. 8.* There is a personal Covenanting with God, and a social Covenanting with God. A personal Covenanting with God brings a Person on God's side: God is his God by Covenant, and he is God's. A social Covenanting with God makes a People to be God's People, God's Church: Personal Covenanting is meant *Isa. 53. 3.* and social, *Ezek. 16. 8.*

2. It contains a publick owning or profession of God. When we are become God's, and on his side in our Hearts, by covenanting with him, (as in the former Particular) then according to our Covenant-Engagements we must own God to be God, and our God, and we do so by worshipping and obeying him: We must give him all that inward and outward Worship that is due unto him, and that he most justly calls for and challenges from us: And if the former thing be, *i. e.* a Covenanting with God, this in a profession of God will certainly follow. And this owning of God must be publick, open, and
con-

constant, at one time as well as another: In a time of Danger as well as in a time of Peace and Safety. Hereby we own God to be God, and our God, in opposition to all false Gods, and the Worship he has appointed, in opposition to all false un-instituted Worship. Hereby we own our selves to be the Servants of the Great God. This is included in being on God's side, and is in its place necessary to our Salvation: It is required of every one in the first Commandment, *Exod. 20. 3. Thou shalt have no other Gods before me.* Therefore our blessed Lord says, *Luke 9: 26. Whosoever shall be ashamed of me, and of my Words, of him shall the Son of Man be ashamed, when he shall come in his own Glory, and in his Father's, and of his Holy Angels.* And agreeably hereunto the Apostle Paul says, *Rom. 10. 10. As with the Heart Man believeth (as in the first Particular) unto Righteousness (i. e. unto Justification by the Righteousness of Christ) so with the Mouth Confession is made unto Salvation.* If we are on God's side, according to the first Particular, we must own we are so according to this. This is in it.

3. Being *on God's side* carries this in it. That such as are in Covenant with God, and own God as God, and their God, be filled with a very deep Sense of his Dishonour by the Sins of the Day. If we are God's, we are as reconciled to him, so renewed by his Spirit, according to his Image, and so are like him in the communicable Perfections of his Nature; *2 Pet. 1. 4. θεϊκῆς κοινωνοὶ φύσεως.* Then we must have the same Interest with God, the same Friends, and the same Ene-

Enemies. Now Sin, all Sin, being contrary to him, being against his Honour, as being against his Nature and Attributes, as being against his Laws, Government, and Revealed Will; especially when Sin (that is so) in a day of publick Defection grows high, and becomes impudent and audacious, having no Bounds, knowing no Limits, but overspreading all like an Inundation, like a Deluge: In this case, I say, there are none on God's side, but from the Fear they have of him, and the Love they bear in their Hearts to his Blessed Name, they must, they cannot but be deeply, sensibly filled, and affected with a Sense of God's Dishonour. As ingenious Children must needs be grieved, when their Parents are reproached, and dutiful Subjects when their Governours, whom they know to be just and good, are so. Thus the Good have been always affected in their several Generations: *Psal.* 119. 136. *Rivers of Waters, i. e. Tears in great abundance, (it is an hyperbolical Expression) run down mine Eyes: Why what was the Matter? Was he under some great Affliction, some great Misfortune, as the World calls it? Nay the Reason follows, Because they keep not thy Law: That was the Cause of all his Tears, and of all that inward Sorrow, that was the Spring that fed them. Thus Jeremiah, ch. 9. 1. is another Instance of this; O that my Head were Waters, and mine Eyes a Fountain of Tears, that I might weep Day and Night for the Slain of the Daughter of my People: That it was their Sin that most of all affected him. See ver. 2, 3, &c. And the Godly in that doleful Day, I mean that Day of Sin,*

ended

ended in sacking *Hierusalem* by the *Caldeans*, burning the Temple, Desolation of the Land, and 70 Years Captivity in *Babylon*, mourned and sighed for the Abominations that were the Cause of all these Miseries; *Ezek. 9. 4.*

These Instances are a few of those many the Book of God abounds with of this Nature.

4. Keeping our selves faithful to God and our Covenant-Engagements to him, and particularly faithful to him by keeping our selves pure and at a distance from the Sins of the Day: As from all Sin as much as may be, walking before God in Holiness and Righteousness, without Fear, *i. e.* servile Fear, in all the Duties required both in the first and second Table: in Holiness respecting the first, in Righteousness respecting the second; *Luke 1. 74, 75.* Allowing our selves in no known Sin, nor in the neglect of any known Duty; desiring to know every Sin, as Men that go to Sea desire to know Rocks and Sands, that they may steer wide of them: and desiring to know every Duty, to comply with the Mind of God therein: approving our selves to the Searcher of Hearts, in abstaining from the one, and a hearty Discharge of the other, and keeping our selves with a great deal of Care, Vigilance and Circumspection, (for we can't be too careful herein) from the Sins of the Day wherein we live, by which God is most dishonoured, and by reason of the universal Spreading and Contagion of which, we our selves are most indangered. This is to be on God's side in an evil Day. How else are we, can we be on God's side, except we save our selves from the Sins

Sins of the untoward Generation wherein we live? *Acts* 2. 40. So the Apostle *Peter* exhorted his Hearers then to be on God's side. So *Noah* in his Day was on God's side, *Gen.* 6. 9. & 7. 1. — *Thee have I seen righteous before me, in this Generation, i. e.* such as was so dreadfully wicked, that they were all (except *Noah* and his Family) destroyed by a Deluge sent from God on purpose for that very end.

5. We are on God's side when we bear our Testimony against the Sins of the Day; for God, I say, for God, not only by owning him and his Worship, and his revealed Will in the Holy Scriptures, the only Rule of Faith, Worship and Practice, in which all those Sins are forbidden, condemned and threatned, and their contrary Graces, Vertues and Duties, commanded and recommended with illustrious shining Examples of them, and advantaged by great and glorious Promises made to the Subjects and sincere Observers of them: But further, upon all occasions where the Laws of God are violated, yea condemned, and Men are so horribly impudent as to justify their Evils, pleading for Profaneness and Immoralities, and running down Piety and Goodness, as a weak foolish thing, when it is thus, not to keep silent, but to open the Mouth for God, and plead for him and his Laws and Government, and Ways, and the Necessity and Excellency of Godliness and Goodness. Tho it is true sometimes to do so (tho it be done with never so much Unpassionateness and Prudence) may make some Men rage the more, to such a formidable height is Wickedness gotten. Now if a Man were sure of this, I think one should leave such Company rather than occasion such

Wickedness: but it is certain, that oftentimes, yea I think always, where there is a Probability that any Good may be done, there it's the Duty of all that are God's, to speak for God, and against such Wickedness, whereby Religion is indeavour'd to be hooted out of the World, as unworthy of reasonable Creatures, whereas indeed its the greatest Ornament and Perfection of humane Nature: And if such as are God's do not speak in this case, they are guilty of Cowardliness and Treachery, and do not behave themselves as those that are God's, but as though they were on the other side. I am sure, to have nothing to say in this case, is not in this thing to be on God's side, nay in this thing it is to be against hm, and this is dreadful: It is to strengthen Evil-doers in their evil Ways; for when they see Persons that profess God present, and observe they say nothing, may they not however, will they not conclude, such said nothing for God, for Godliness, because they could not? And thus they will triumph and glory over you, and God, and his Ways. And thus God is dismally dishonoured: And if there be any in such Company not altogether so confident and raging, but that are too far pleased with such Discourses, and are in danger of being as ill as the others, may not their Souls be highly indangered by such base perfidious Silence: Besides, when we speak judiciously, gravely, seriously, may not some be recovered out of the Snare of the Devil, and then God will be greatly honoured, and you will find it in your Accounts both now, and at the Day of the Lord. Yea, we must in this case speak freely. How can we approve our selves to God, if we dare not bear
our

our Testimony against such Wickedness? What do we fear, or whom do we fear? If in this case we fear'd God as we should, we should not fear Man, not any Man, not all the Men in the World. Shall vile Wretches dare to blaspheme the God of Heaven and his Holy Laws, and belch forth their black-mouth'd Impieties against all that is sacred, and shall not we dare to oppose them in doing so? Surely it becomes us neither to be afraid, nor ashamed of doing thus, but with all Courage and Faithfulness to use the best Arguments we have for God: And not only in the former case, when Men are so impudent as to talk against Religion, but in case there be any Evil spoken or done in our Company, to do so, it's part of the lovely Pourtraiture of a truly good Man, *i. e.* one that loves God and Man: *His Mouth speaketh of Wisdom, and his Tongue talketh of Judgment,* 1 Pet. 37. 30. *i. e.* He does not make common unprofitable things, lest of all sinful things, but things good in the sight of God, and things useful to Men (being some way or other instructive and edifying) the Subjects of his Discourse. Now there is never more occasion to do so, than when Men in our Company and Hearing are so wicked, as to cast Dirt and Filth upon all that is most excellent and venerable. This is one way by which we should hold forth the Word of Life, *Phil* 2. 16. Is it our Duty to open our Mouths for the Dumb in the Cause of all such as are appointed to Destruction? *i. e.* for those that can't speak through Fear, or want of Ability through Ignorance (for I think that's the meaning of Dumb here) *Prov.* 31. 8. And is it not more, much more our Duty, most of all our Duty, to open our

Mouths in bearing a Testimony for God against Sin?

6. and Lastly, This being on God's side, comprizes in it, a doing all we can in our Places for God, against the Wickedness of the Day, to prevent it by all the Methods mentioned before, under the several foregoing Particulars; and not only so, but by all others; using our Interest, Gifts, Graces, and Authority, if we have it, for this end; and where it cannot be prevented, to do all we can to shame Men, and to bring the incorrigible Transgressors of God's Laws and the Land's, to such Punishments as are by our Laws in that case most justly provided. Thus when Magistrates in their places bear not the Sword in vain, but draw it out for the Punishment and Terror of Evil-doers, and for the warning and deterring others: And Ministers in their Station, do all that becomes them, by Preaching, Living, Watching, and all the Duties their Office calls for. When Heads of Families do all that in them lies in their Families; and all and every one, in their several Capacities, do all that's possible to restrain and prevent it. This is to be on God's side.

Thus much for the first thing.

II. To prove, That it is the Duty of all upon the Call of the Magistrate in a Day of publick Defection, to be on God's side.

This is so exceeding clear and plain, that very little needs to be said about it; who can deny it? Who dare do so? What an horrible Wickedness would it be for any Man to do so. And indeed as no Man can deny it, so no Man of Reason

Reason can so much as question it. A Man that owns the Being of God and Providence, cannot do it : tho' very few (for all this) do seriously consider it, *i. e.* so as to be brought under the powerful influencing and predominant Sense of it. That it is so, shines in its own Light, and cannot but approve it self to the Understanding, Reason and Conscience of every Man that hath not abandoned himself, and of a Man is become a mere Brute. I will not therefore spend time in insisting upon this. If we consider God, Sin, and the Nature of the thing spoken of, it will appear most abundantly evident. If we consider God, (whose side Men are called to be of) his glorious Majesty, transcendent Excellency, supereminent Authority, and wonderful Attributes, and his Relations unto us, that he is our Maker, Proprietor and Owner, Benefactor, Saviour, Judge. Also if we consider Sin ; by Love to which, and living in, and adherence to which, we are Enemies to God. I say, if we consider the horrid Evil, Malignity, Abominableness, and (because if all the Words in the World, the most expressive and significant of what is vile, were heap'd up, it can't be stiled by any thing worse, nor indeed so ill as it self, therefore said to be κατ' ὑπερβολὴν ἀμαρτωλὸς, *exceeding sinful*, as we render it, *Rom. 7. 13.* I say, if we consider the) Sinfulness of it, and that to be concerned in it is to side with Satan, God's and our most avowed Enemy, and the Tendency of this. Then certainly it's clear, that we should have done with it, and be on God's side, and so engaged against it. And, Lastly, if we do but reflect upon the Nature of the thing spoken of, it is a Covenanting with

God, a laying hold of God's Covenant, and thereby of God's Grace, and God's Christ, for our Salvation; and then an owning that we have done so, &c. according to the former things: and who can have any thing to say against such things as these? Therefore,

III. I proceed to the Reasons.

1st Reason. We have all the greatest, highest, and most binding Engagements unto it that can be, if there be any thing in this World that can be an Engagement upon any one to any thing, there is that to be urg'd and alledged as a Reason for this, yea and much more. Whatsoever Obligations we are under to others, still we are under greater, higher to God, to this blessed God, who calls us thus mercifully and kindly to be on his side; for whatsoever it is that we are bound most strongly and firmly by unto others, still that is stronger and firmer here; for no Obligation that we can be in unto others, can rise higher, no nor so high, it's not possible for all the Force, all the Efficacy that is or can be in any Obligations we are in unto others, they have all these from those Obligations that first of all we and all Creatures are under to the glorious God.

Our Engagements are the greatest if we consider,

1. Who it is that calls us hereunto.
2. What we are called unto.
3. What we are called from.

1. Who

1. Who it is that calls us: Not a Man, not an Angel, not a Creature, tho of the highest Rank: altho in that case it would be our Wisdom as well as our Duty, to hearken to whatsoever this should call us unto, according to the Mind of God, and to give it its utmost Consideration: But it is God, the great and blessed God, who has all Perfection in him, who is all Perfection: The great Lord of Lords, and King of Kings, the supreme, Universal Ruler of the World. Who,

1. Made us and all Creatures: Who made us what we are, Creatures, yea when it was in his Power not to have made us at all: yea, when it was in his Power, if he would make us and put us into being, to have made us any other Creatures than what we are; yet then he made us reasonable Creatures; so that all we are, we are from him, and all we have we have from him. Is it not the most reasonable thing in the World, that the God that made us should be own'd of us, served by us? Does it not shine in its own Light, and carry Conviction in it to the Consideration of all Men, that we should be for that God, on the side of that God that we derive all from? Should we not be against his Enemies, and use our Reason, Parts, Abilities, Endowments and Gifts of whatsoever kind, (which we have all from his Bounty and Goodness) against his Enemies, and for his Glory and Honour? Certainly it is the most equitable thing in the World, they should be used for him: and a most dreadful Wickedness to use them against him; *Dan. 5. 23.*

2. Preserve us. He calls us who hath preserved us all our days, who hath wrought for us innumerable, seen and unseen Deliverances, though he could have destroyed us when he would, and we by our continually sinning against him, have provoked him so to do: Who hath provided for us all along, and does so still; so that as we have lived upon his Bounty, we do so still, we have been all our days, and are still maintain'd at his Expence; our Lives and Breath, and all things are in his hands, he hath lengthened them out hitherto, when the Lives of many others, have been cut short. It is this God that calls us: and are not these Ingagements to be on his side? Dare we act against this God? Dare we herd our selves amongst his Enemies?

3. Are we his Covenant ones? Then he hath redeemed us, then he sent his Son Jesus Christ to assume our Nature, on purpose to save us by redeeming us, Soul and Body, to himself, by shedding his precious, attoning, meritorious Blood for us: and in pursuance of this redeeming Love, has laid hold of us by his blessed Spirit, and called us into a Covenant-Relation unto himself, and given us not only Pardon and Salvation upon our Faith and Repentance, but Christ, and Faith, and Repentance themselves, that we might be pardoned and saved, and be brought into a Covenant-Nearness unto, and Oneness with himself, and so be on his side. Should not a Sense of his amazing Love, and astonishing Grace in these things, constantly ingage us to himself against Sin, against what is offensive and dishonourable to him? Should not
this

this Love constrain us sweetly, delightfully to act for him against all Evil ?

4. It is God that calls us, who is our rightful Owner, Lord and Judge, who has the highest Authority over us, and the most unquestionable Titles to us, all manner of ways : and he hath interposed his Authority, and hath commanded us this thing, made it our Duty by his holy Law, and he is the great Judge of the Living and Dead, and he will call us to an account one day, and enter into Judgment with us : and if we be found then among his Enemies, Woe, thousands and eternal Woes unto us.

5. The God we have given up our selves unto, have devoted our selves unto : we were devoted unto him in our Baptism, and since we have devoted our selves unto him at our Conversion, when we laid hold on the Covenant, and entred into Covenant with him at first, and we have renewed our Engagements unto him so often as we have been at the Table of the Lord : Which Ordinance is a solemn Fædoral Rite and Trans-action of God's own Appointment, wherein he seals his Promises and Engagements thereby, through Christ the Mediator, to be our God, the God of our Salvation, and wherein we seal our Engagements unto God ; and accepting afresh God to be our God, we make a Surrender and Deed of Gift of our selves, Soul and Body, to be the Lord's. And are not the Vows of God upon us ? and are not these most solemn and awful things ? and do we not engage thereby to be on God's side ? to have the same Interest with God, that his Honour should be only that we
aim

aim at, that his Friends should be ours, his Enemies ours, his Law our Rule to walk by, in and through a Mediator.

2. Our Engagements will appear to be the greatest if we consider what it is we are called unto, as well as who calls. It is to be on God's side, it is that which our Hearts with the greatest Readiness and Alacrity should engage in, and comply with. A Duty, the highest, greatest Duty ; and what a blessed thing is Duty to be found sincere and hearty in it. I am sure it is a very blessed thing to them whose Hearts are right with God, and stedfast in his Covenant. I am sure such would be found in the Duties of the Covenant ; and they would improve the Grace, the Mediator, and the Promises of the Covenant for this very end, that their Hearts may be more stedfast and unmoveable, and abundant in the Work of the Lord, in the Duties of the Covenant. I say it's a Duty that is as much, yea more a Privilege than a Duty ; in which our Interest, all our Interests, are as much concerned, as the Honour of God ; a great Duty that contains all Duties in it, without which we can perform no Duty ; and which if we are faithful in, we perform all, *i. e.* so as graciously to be owned of God. This will appear if we go over the things that have been mentioned, *i. e.* Covenanting with God, owning of God as God and our God, being touched, yea filled with a deep Sense of the Dishonour of God, by the Profaneness and Sins of the day, and keeping our selves faithful to our Covenant-Engagements to God, by keeping our selves pure from the Sins of the day,

day, and bearing our Testimony for God against the Sins of the day, and doing all we can against them. This is a Duty that contains all this.

But more particularly :

1. It is the most reasonable thing in the whole World ; there is all the Reason in the World for it, and none, not the least, not the least colour or shadow of any, against it. Are we Men reasonable Creatures ? why then let our Hearts eccho back again to this Call of God.

2. It is necessary : Most highly necessary ; if the Honour of God be so, if it be necessary for us in our Stations in the World to honour God ; nay without this we must necessarily dishonour God. If the Interest of our Souls be necessary, this is so ; for without this we are in a state of Sin and Condemnation : and by being on God's side we get into a state of Salvation, and so secure their Spiritual and Eternal Interests ; and by carrying our selves on God's side as becomes us, we walk continually in the way to Glory and Blessedness, and that will be the happy End of such a Walk. This is necessary if the Good and Welfare of our Native Country be so ; for by the abounding of Sin, if there be no care taken to restrain it, or prevent it, Wrath will break out among us, and fall down upon us. This is necessary, if the Good of others be necessary ; the Good of their Souls, of their Bodies, of their Families : for all these are expos'd, indanger'd, and ruin'd by Profaneness and Immoralities. And should we not do what is thus necessary ? Nothing is necessary as this is.

3. Just and righteous. The most righteous God would never else call us to it. The Word of Righteousness (as God's sacred Word is called) would never else put us upon it. Is it not most righteous that we do what we can (and Lord how little is that) for the great God, to maintain the Honour of his Laws and Government, and to bring those to publick Punishment that milder Methods will not prevail with ; there is not the least appearance of Unrighteousness in it, neither as to God nor Man ; but it is altogether just : nay the contrary is unjust, highly unjust.

4. Most honourable. It is honourable to serve Princes and great Men ; certainly its more honourable to serve the great and blessed God, and the Lord Jesus Christ, the Prince of the Kings of the Earth ; and this is to serve him.

5. Most safe ; And all would be on the safe side, and all should in this matter, which is not only safe, but reasonable, and necessary, and just, and righteous, and honourable too. But these things I am forc'd to leave with you to enlarge upon in your own Thoughts.

3. If we consider what we are called from, it will appear we are under the strongest Engagements to it, if we consider the Greatness of the Sin of not being on God's side. This appears from the Greatness of the Duty ; if the Duty be so great as you have heard, being not any one single Duty, but containing all Duties in it, without which no Duty can be performed, and which if faithfully performed, all Duties are Evangelically sincerely performed, how great must the

the Sin be that is a Neglect of it, that is contrary to it : It must be not only a very great Sin, but all Sin, that which contains the Poyson, Venom, and Sinfulness of all Sin in it ; for if the Duty be the most reasonable, necessary, righteous, honourable, safe thing in the World, what must this Sin be, but the most unreasonable, unnecessary, unrighteous, dishonourable, vile, dangerous thing in the whole World ? It is indeed to deny God that made us, to disown our Dependance on him, our Engagements to him. It is to own God's Enemies, to be engaged actually in Rebellion against him. It is *Crimen læsa Majestatis Divina*, *High-Treason against the Crown and Dignity of the King*, eternal, immortal, invisible, the only wise God ; to whom Honour and Glory from all Creatures for ever and ever is due ; and it will be found to be so one day, when God will deal with all them that were not on his side, in a way of Judgment. It is true, it is not usual for Enemies to deal with one another in a judicial way, but God will deal with his Enemies so, because they are rightfully his Subjects ; for he is our Maker, Lawgiver and King, and such have made a most unnecessary, unreasonable, wicked Defection from him, having gone over to his Enemies ; and therefore God will judge and condemn such, as Traitors and Rebels ; as Princes do such Subjects that owed Allegiance to them, and rebelled against them. This is that you are called from ; that Sin, that Hell, you are called from, with what speed should you fly from it ? except you would be on God's Enemies side at Death, at the Day of the Lord, the everlasting Judgment.

This

This is the first Reason.

2. The next Reason is this : If we are not on God's side, as the Guilt of all our own Sins will be charged upon us, so the Guilt of other Mens Sins will be so too, and their Ruine also will lie at our door. If we are not on God's side, we are on Satan's side, on the Wicked's side ; and all the Evil we do that others are acquainted with, strengthens them in their Wickedness ; and all the Sin that is committed by others, through our Example, Persuasions, Instigations, or Encouragements any ways, either by Word or Actions, will lie upon us. Yea, if we do not prevent all the Sin we can, the Guilt of all those Sins committed that we might have prevented, will lie upon us, will be imputed to us ; and have not poor Sinners Guilt enough, and much too much of their own, but they must be concerned in other Mens Guilt too ? Will it not be sad enough at the Day of the Lord, for Men to have their own unrepented of, unpardoned Sins to answer for ; but they must have the Sins of others, of many, very many, even so many as they have encouraged to Sin, hardned in Sin, and so help'd to damn for Sin, to answer for too. O the Wrath such will lie under for ever.

3. The third and last Reason is this : This is the greatest Good, the best Service we are capable of, and therefore surely it concerns us to be on God's side. We should not only be good, but do Good, and not only do Good, but do all the Good we can ; setting our selves no Bounds, no Limits at all therein. We should endeavour as much as is possible to be every one of us a publick Good ;

Good ; not only to be and do Good in our Families, in our more private Stations and Capacities, but in all Capacities ; in the Churches whereof we are Members, in the Neighbourhoods and Towns where we live, yea in the Nation in which we were born, and where we enjoy so many of Heaven's Blessings ; yea in the World, which we are Inhabitants and Citizens of. This is the greatest Service we can do God, our selves, and others. The greatest Service we can do God, unto whom we are under innumerable of the vastest and infinite Engagements. It is the greatest Service we can do our selves ; for it secures and fixes all our true valuable Interest, all our Interests in time, all our vaster spiritual and everlasting Interests ; it neglects none, takes care of all of them ; for *Godliness, i. e. being on God's side, is profitable for all things, having the Promise of this Life, and that which is to come.* It is the greatest Service we can do others ; and this we should be extremely solicitous for, for others, for our King, and dear Native Country. Bad Men, especially the worst of them, such as neither regard God nor Man ; such as break God's Laws and the King's, without any Modesty, are a publick Pest and Plague. Should we not in opposition to them be publick Blessings and Benefits ? and how can we be so better or worse, than by this ; nay how can we be so at all but by being on God's side ? nay we must be the contrary if not on God's side ; and the more active we are on God's side, the greater publick Benefits we shall be.

4. Application. Information.

1. Learn hence who are on God's side, and who not. It is but going over the Particulars under the first General, and you may know this; but you may do this, I must not stay to do it.

2. How dreadful an Evil it is not to be on God's side? 1. How sinful, how unmeasurably, unconceivably sinful? 2. How desperately hazardous and dangerous?

3. How easy it is to judge and determine what side every Man should be on, in this case.

Examination. I might apply it this way too, if I had time; but I beseech you do it, for I must do but very little this way.

All the Men and Women in the World, all the Individuals of Mankind, are on the one side, or other, in this matter; on God's side, or the Devil's; on Christ's the great Saviour of Souls, or on Satan's the great Apollyon, the Destroyer of Souls. These two divide the whole World, all fight under the Banner, and are in the Service of the great Captain of our Salvation; or else under the Banner, and in the Service of the Prince of the Power of the Air. There are no Neuters at all in this War. May be thou never considered it yet Soul, what side thou art on, only hast perhaps taken it for granted thou art on God's side, although thou never made thy Peace with God, nor turned from Sin to God; if so, thou may'st reckon on it, thou art for all thy Confidence on the wrong side.

You may examine what side you are on by the Particulars under the first General in the Doctrinal part.

Did

Did you ever see the Evil of Sin, see your Enmity and Contriety against God, and your dreadful, sinful, miserable, lost, undone Condition thereby; seeing your selves guilty of, and condemned by the holy Law of God, the Covenant of Works? If thou never did, *thou art certainly yet in thy Sins, and on Satan's side. Well, if you have seen and felt, and been affected with Sin and Wrath, what have you done, what way, what course have you taken? Have you gone to the Law, to your own Righteousness, Repentance, Duties, expecting Pardon and Salvation for these? Why then thou art still in thy Sins, under the Curse; *Gal. 3. 10.* or have you from a sight, a spiritual Conviction of the Evil of Sin, Dreadfulness of Wrath, Insufficiency of thy own Righteousness, and Impossibility of the Laws saving thee? seen thy Help, all thy help in the Grace of God, in the Mercies, tender Mercies, Multitudes of the tender Mercies of God, in the Christ of God, in his Righteousness, his Sacrifice, his purchased procured Salvation? Hast thou seen these held forth in the Covenant so as thou hast fled for Refuge here? So as thou hast found Peace, Safety, Strength against Sin? and all, in these, so as thou hatest Sin, and lovest God, and makest it thy business to adore Free Grace, live upon and improve a full Christ, so as thou ownest God; this God, this gracious reconciled God in Christ to be thy God, and worshippest him accordingly; and so of the rest of the six things mentioned? If thou hast experienced these things, and dost endeavour in the Strength of Christ to approve thy self to God in all these things; I dare say, thou art on God's

side. But you must put things close and home to your Consciences, and have a care of deceiving your selves in Matters of such vast Importance. But I must proceed to

3d and last Use. Exhortation 1. To those that are not on God's side. 2. To those that are on God's side.

1. To those that are not on God's side.

1st. To those openly profane.

2^{dly}. To those that are not on God's side though not openly profane.

3^{dly}. To all not on God's side.

1st. To those openly profane and wicked; such as live continually in the open Violation of God's Laws, and the Laws of the Land; that fear neither God nor Man, but in spite of, and opposition to both, profane God's holy Name, by dreadful hellish Oaths and Curses; that belch forth their Enmity against their great Maker, and their fellow Creatures too, by these: whose Hearts are full of a cursed Contrariety to God and Man, as appears by these dreadful fruits of both: whose Mouths are full of Cursing and Bitterness, because there is no Fear of God before their Eyes; who profanely neglect God's holy Worship, attending the publick Service of God no where at all, on God's Holy Day; neither in the Assemblies of one sort or another, that call upon God's Name; but make God's Blessed Day a Day of Rest indeed, but not of holy Rest; but of sinful, sensual, slothful Rest; or rather a Day in which more especially they devote themselves
to

to the Service of *Ceres, Bacchus, Venus*, and the Devil; doing the Drudgery that he, through their own Lust, imployes them in: that instead of assembling themselves with the People of God, to worship him in pouring out their Hearts unto him in Prayers, in praising him with raised Hearts as well as Voices, in hearing his Word; assemble themselves on this Day with the Workers of Iniquity, and the Congregation of Evil-doers, that are openly the Enemies of God and Goodness; such as *walk in the Counsel of the Ungodly, stand in the way of Sinners, and sit in the Scorners Seat*; revelling it on God's Day, and abusing themselves more horribly on that day, than any other, by excessive Drinking: Such as drink away their Senses, their Reason, their Estate, their Labour of all the past Week on this Day; their Bread, the Bread of their Families, of their Wives and Children; their Time, their Health, drinking their Bodies first into Distempers, and then before half their days be run out, into the Grave; and, which is worse still, that drink away Heaven, and drink their Souls into Hell: Such as *assemble themselves by troops in Harlots Houses*; that indulge themselves in all Sensualities, and neigh after their *Neighbours Wives*, Jer. 5. 7, 8. Perhaps there may be some such here, led by Curiosity, or which is worse, a delign to scoff; if there be, I pray God they may consider things, and whether they will hear, or whether they will forbear, I must deliver the Mind of God unto them in these four things.

1. Consider all of you, for the Lord's sake, what side you are on. You are not on God's: O

no ! it may be indeed you say, you defy the Devil and all his Works ; you may so, and think so too as much as you will ; but your Lives, your Speeches, your Actions, loudly proclaim you to be Rebels against God. Consider,

1. With and amongst whom you are engaged : Verily with Satan and his black infernal Crew ; he is your Lord and Master, your Prince and God ; he is the God of this World ; and all the evil Angels are under him, and all the Ungodly in this World are under them, especially such as you, most visibly. They are the Rulers of the Darkness of this World : These, these are the wretched vile Creatures, that you are amongst, and numbred with. You are of the Society of Hell ; for if those on God's side by Faith, and being in Covenant with God, are come to *Mount Zion, unto the City of the living God, the heavenly Hierusalem, the innumerable Company of Angels*, Heb. 12. 22. Then surely such as I am speaking to are come to *Tophet*, to the Lake of Fire and Brimstone, to that dreadful Place and State reserved for the Devil and his Angels. You are of the number of these dreadful Enemies of God engaged with the vilest of Creatures, the horriddest Wretches on Earth, and the Inhabitants of Hell.

2. What you are engaged in, as well as with and amongst whom ; what Work you are doing. You think indeed of pleasing your selves, by gratifying your Appetites, and so promoting your Happiness ; but indeed you are sinning against God, rebelling against your Maker, violating his holy Laws, doing the filthiest vilest
Drud-

Drudgery in the World, such is Sin : The Slaves in *Fez*, in *Sally*, are Freemen, are Princes compared to you. You are doing the Devil's Work ; what he delights in, and what he has engaged you in, by means of your own evil Hearts, and outward Objects, and Temptations, which he takes care to ply you with. You are ruining your Bodies, you are defiling your Souls, you are putting far from you your Salvation, you are making sure of, and hastning your Damnation, and desperately increasing your Guilt now, and Torments and Miseries hereafter. You are undoing (as much as in you lies) your Families, your Wives, and Children, whom you should love and tender. You are bringing the Wrath of God upon the Land of your Nativity : You do what is in you to ruin all. These things verily you are doing, whether you believe it or no. O that good Men were but as industrious in Well-doing, (as such as I am now speaking to are in Evil-doing) to prevent publick Judgments, as these are to procure them ! You profane ones, you are running to Hell with all the speed that the rapid Current of time, and the Impetus of your own Lusts, and Satan's Malice, can carry you. So I come to the 2d Exhortation.

2. Consider what will be the end of all this of your being on the Devil's side, of your being engaged in his Work. What can it be without Repentance ? *Except ye repent ye shall all likewise perish, Luke 13. 3, 5.* Truly if Christ be to be believed, who is the faithful and true Witness of God, nothing, nothing can come of this course of yours, but your eternal Ruine without Re-

penitance : and this is true of those that sin not to the height of your Wickedness, to be sure then it must be true of you. Satan indeed tells you fine Stories of this and that Evil you will avoid, and this and that Good you will have by your sinning ; but do you not know that he is a Liar, *and the Father of Lies* ? Do you not know he is the great Deceiver, and thereby the great Destroyer of Souls ? Will you believe God or him ? God who tells you of your Sins and Danger, to prevent your Ruine ; or Satan who keeps you in the dark, and makes it his business very subtly and industriously to misrepresent things to you on purpose, to bring you into that Ruine which he himself is involved in ? Your Lusts too they tell you this and that, and the other, what they will do for you ; what merry, pleasant, jovial Days you shall have, and Lives you shall lead : But do you consider what will be the end of these at Death, Judgment, and Hell for ever ? which you are in greatest danger of every moment. You are like a Company of mad, distracted Criminals going indeed to Execution, but not knowing it, roaring and swaggering all the way they go ; so it is with you ; and as it would be in that case a great Surprise to them all of a sudden unexpectedly to see the Gibbet and Halter, and Executioner, and suffer by them ; so what an unspeakably worse Surprise will it be for you, after you have gone on a little securely, to fall into Hell ? Lord, how great is your Danger ! Consider this.

3. If the Laws of the Land do take hold of you for your own impudent Violation of them, and
 God's

God's too, do not rage, do not storm against those that might inform, nor against Magistrates, nor against Laws ; but thank your selves, and lay all the blame upon your own Folly and Wickedness ; for there is no body to blame but your selves, but your own Lusts. If you meet with Shame, Reproach, and smart by publick Censures, lay the load of all upon your own Sins and selves, for they are the alone culpable Cause ; for the Laws are good, and Magistrates are in their Duty when they execute them ; and those that were Witnesses of your affronting Laws, they could not be clear of Guilt, nor the Nation of Wrath if they had not informed ; nor is it any Uncharitableness in them, no, but true Charity if they are sincere in what they do ; nor is it any Unkindness to you : for if milder Methods would have done, you had not been treated thus, but that milder would not do is only your own fault : Who is to blame but your selves, and your own unreasonable, brutish, ungovernable Lusts ? Besides, this may be a Kindness to you, and that is designed ; and if it be not, it will be wholly your own fault, for hereby you have a very fair opportunity given you to consider things, thus. True, I am exposed to the Magistrates Punishment for what I have done ; but what is this to Hell ? I have a greater Magistrate to do with, than any I have been punished by, the Supream Magistrate of the World, the Judge of the Living and Dead, and his Laws are severer Laws, and his Punishments sorer Punishments ; how shall I do when he enters into Judgment with me ? I can't avoid his Judgment,

I can't stand in Judgment. Then what must I do? These things might be of rich use to you, to stop you in your curreer of Sin, yea turn you from it, if follow'd close; so that a slight outward Punishment may be the means of saving your Soul, and will be so, except it be your own fault: so that there is no Injury done you; for you suffer justly, and you may get Good by it. If I saw a Man ride full speed to a Precipice before him, where he must needs perish; I think I should not injure that Man if I stop him, though he rage and storm never so much, and abuse me never so ill. That is the case here, the Application is very easy.

4. Consider, though your Case be very dangerous, yet it's not desparate, except you resolve to make it so: As bad as you are, as much Enmity as you have shewed against the blessed God, as much as you have dishonoured and provoked his sacred Name; yet he is shewing you your Sin, your Danger; and he is doing so to awaken you, and convince you, that you may inquire, Is there no Help? Is there no Remedy for me? Must I, because of my Sins, unavoidably perish? In this case he tells you; There is a Remedy, a glorious all-sufficient Remedy, provided for the worst, the greatest of Sinners, the Sacrifice of Christ his own blessed Son; and that he is willing to be reconciled to you, and be at Peace with you; for he tells you he sent his Son to save Sinners, and that abandoning your Sins, through Faith in his attoning Blood, you shall be received into his Favour, and be saved. Hear then the blessed God calling thee, from the side thou art on, to his side;

side: Sinner I am willing to be reconciled to thee, though I have been long and wretchedly neglected, slighted, provoked, dishonoured by thee; and though I could crush thee, damn thee in a moment, yet be thou reconciled. Here is my Son, have recourse to him, accept of him to save thee in thy Sins from thy Sins; and I will be thy Father, thy Friend, thy God, thy Portion, thy Heaven, thy All. Then profane Sinner, hear this Calling God, and fly into the Embraces of tendered Mercy, into the Arms of a Redeemer's Love, that thou may'st be deliver'd from Sin, Satan, the World, Law, Hell, that thou may'st be no longer on this dreadful side, but on God's; that God may be for you, and you for God for ever.

2dly. To those that are not on God's side, though not such as the former, openly profane, but are sober and civil, and it may be Professors of Godliness, and externally and to appearance religious, yet unregenerate, in their Impenitency and Unbelief.

You are on God's side I confess in a sense, for you are not so on the Devil's side as those I spoke unto in the former Branch of this Use: But in truth you are on the Devil's side; you are only on God's in Hypocrisy, and on the Devil's in Reality; for your Hearts are not right with God, nothing but Union with Christ, and Regenerating Grace, makes it so. You are in the Gall of Bitterness, and Bond of Iniquity: So all the unconverted are, Professors as well as those that are not so. Then, I say, see your Sin, your Danger, before it be too late. Do not cast
off

off Civility, Sobriety, Profession; but add Piety to your Civility; and Sobriety and Sincerity to your Profession: Lay hold on God's Covenant, so as to turn to God, and give him your Hearts, and then own him, and abound in all the Duties a Profession of God requires. See the Covenant be savingly established between God and you, that God may be on your side, and you on God's. What will it avail you to be on God's side by Profession only, and have your Hearts under the Power of Sin, and earthly carnal Inclinations and Affections? What will it signify, seeing you have to do with that God, who is the Searcher of Hearts, and Tryer of Reins? You may deceive your selves and others for a little time; but at last dying thus, you must perish for ever; and how sad will that be? You are not profane, you do not swear with the Swearer, you are not drunk with the Drunkard, you do not pollute God's Holy Day as some do; but yet you are not on God's side savingly. See you be: See you have all the things this imports in it.

3dly. To such as are not on God's side, whether of the one sort or other, or whatever they are, if not on God's side savingly.

To all such I would say, Come from the Tents of those wicked ones, you are at present engaged with, and on the side of. Come off from Satan, the Profane, and the Unregenerate, be on God's side. What *Moses* said to *Israel* with a respect to *Korah*, *Dathan*, and *Abiram*, I say unto all of you; Depart, I pray you, from the Tents of these wicked Men, and touch nothing of theirs, lest ye be consumed in all their Sins, Num. 16. 26. Hear God calling

calling you to accept of Christ, that you may forgo your Sins: Hear the Magistrate calling you, *Who is' on God's side, let him come to me?* Hear your own Consciences calling you, to go over to God, the Necessities and Interests of your own bleeding, precious, never dying Souls calling you. The Souls of others, though not their Lusts, yet their Wants and Necessities, and Interests, calling you: the Souls of the Good to help with them, the Souls of the Bad to have compassion on them, and do what you can for them. Hear the Nation calling you to be on her side against the Profane, her Enemies; and the Society for Reformation of Manners here, as all the rest elsewhere, call upon you to be on God's side: and I am come to call upon you to the same thing; my Text calls upon you all to do so: All these Calls you have to be on God's side, and give up your selves to, and lay out your selves for God.

2. To all those that are on God's side, I would exhort them to,

1st. Bless God. Bless him with all your Souls, and all their Powers, that you are on his side. The time was when you were on Satan's side, the time was when your Hearts were against God, when you were filled with a dismal Contrariety and Opposition to God: When you were as others now are, that are in their Sins, how came you to be brought off from the other side? how came you to be on God's? Was it not Electing Love, Redeeming Blood, Calling Grace? Was it not the Almighty Power of God that was exerted by the Grace of God, that laid hold of you
by

by Conviction and Conversion, to bring you over to God's side? O bless God with your whole Souls; and if you had a thousand Souls, and they had a thousand more Faculties and Powers than your Souls have, all were little enough, and much too little, to adore God for electing, redeeming, calling, converting Grace: Had it not been for this flowing down to you in the precious Blood of the Covenant, you had remained yet on the side of God's Enemies, and would have perished everlastingly, with them. Antidote Heavens, holy, happy Employment, living in the raised, thankful, affectionate, humble Praises of Free Grace.

2dly. Be faithful to the side you are on, to the Interests you are in. Do as much against the other side, Sin and Satan, and their Interests, as you can, the more the better; and do all you can for the side you are on; you cannot do too much, you cannot do enough. Be most faithful to, and active for God. Be sure you be so in all the Particulars that have been named: Go over them particularly in your own Thoughts, and let the Reasons serve for Motives. I cannot enlarge, But I would more particularly address my self,

First, To you of the Society.

Secondly, To all others on God's side, tho not of the Society.

First, To you of the Society in three Particulars.

1st. Be all of you on God's side: Be sure you be so. I know all of you are so by Profession,
by

by agreeing and combining together to appear for God, against the horrid Profaneness of the Day. Let all and every one of you then (and I speak nothing to you but what I would speak to my own Soul) see that you be indeed savingly, internally, vitally on God's side; that you indeed fear God, and love God; that you do indeed hate Evil and love Good, as you have been not long since exhorted to do. Let what you do in this matter be in the Sincerity of your Souls, and out of Love to your King, Country, and the Good of others. See God have your Hearts, that there be a thorow regenerating Change there; or else I must tell you, it is not being on God's side by appearing outwardly against Profaneness, that will do; no, tho you be never so industrious and active, and run never so many Risques and Hazards, all these will not do if the Heart be not with God, and for God: God will have the Heart or nothing. The Heart must be God's, or all will be accounted nothing at all of by God. Make sure then of this, that you have savingly laid hold of God's Covenant, and so be engaged in this matter.

2dly. Being thus, continue all of you on God's side: Being savingly on it, keep on it. Keep on it personally considered, every one of you, and socially considered, as you are united together against the Sins of the Day. So go on, and pursue heartily the Ends for which you did coalesce and combine. I say, Go on prosperously: Go on Couragiously: Go on Resolvedly: Go on Unweariedly: Go on Patiently: Go on Invincibly: Go on constantly, Perseveringly. Let
nothing

nothing discourage you, much less turn you out of the way you are in, or make you faint or succumb under the Burden of this great Undertaking. Let not the Threatnings, Huffs, Scoffs, or Reproaches of the Ungodly, at all weaken your hands. You expected these things, before you engaged in this Work; now then you meet with them, be not at all concerned at them, so as to slacken your Diligence, or go on fearfully or heavily. There is no Reason you should be discouraged, but you should go on as I have exhorted you to do: For,

1. You have a good Cause, the best Cause: 1st. It is the Cause of God. Profaneness and Immorality are contrary to God, what he cannot away with, the abominable things that he hates, as he speaks of Idolatry. You are engaged then in this Matter, against nothing but what God himself is engaged against; you are engaged against none but only his Enemies, that are mad of their Lusts, and that shew their selves to be so by being so desperate and obstinate, that they cannot be dealt with by hands; but Men that deal with them must be fenced with Iron, and the Staff of a Spear; I mean the Magistrate's Sword and Power. You are engaged against nothing but what is offensive and dishonourable to God, and for nothing in this Affair but what is pleasing to, and honourable in the Sight of God. Then go on, it is the Cause of God: God calls to you to be on his side, as in the Text, against the Profaneness of the Day; by which he is so sadly dishonoured, and you in some measure have answered his Call; go on to do so more and more.

more. God calls to you too, as *Psal. 94. 6. Who will rise up for me against the Evil-doers? who will stand up for me against the Workers of Iniquity? Do you still do so?* 2d. It is the Cause of the King. It is his Mind and Will, that Men should reverence the Name of God **their great Maker**, and assemble themselves for the Worship of God, and abstain from Profaneness and Immoralities, as you may see by his excellent Proclamation. In truth these Sins do the King his Interest, and Government, a great deal of hurt; they endanger him and them. Profane Persons are the King's worst Subjects. It is the King's Interest that Men avoid these things, because they often bring down the Wrath of God upon Governors and Governments, especially when they are not check'd by Law, and the Execution of it. Then go on to plead this Cause of the King. 3d. It is the Cause of your Country, your dear Native Country, that you are bound by so many Ingements to, and that you enjoy so much Good in. They are *England's* greatest Enemies that dare provoke God, that dare sin against him, and bring down his Wrath upon it. And they are *England's* best Friends that do what they can to reform *England's* Inhabitants, and to restrain Sin, and purge it out of the Nation.

2. You have a good Call, therefore go on, and a good Cause; and a good Call may very well be a great Incouragement to you. You have a good Call, you have the Call of God, as in the Text, and in *Pf. 94. 16.* as before. You have the Call of the King, and the Call of the Parliament, the Magistrates Call. The Words are the Words
of

of *Moses*, *Israel's* Supream Magistrate. You have the Call of all the Godly in the Land, their hearty Approbation, and best Prayers and Wishes. God calls you by his Word, by the Precepts of his Word, Promises of his Word, Threatnings of his Word; and by his Providence giving you a fair Opportunity, very inviting and encouraging Advantages, which should they be neglected, not improved, who can tell whether you shall live to see such another? and you have the Call of the encouraging, successful Example of the City of *London*, which has gone before you herein. I am sure of this, every Man that hath a Heart to appear for God, and Ability, has a good Call; and no Man can question his Call that has a Heart, Ability, and Opportunity for such Services as this.

3. As you have a good Cause, a good Call, so you have a good Patron, a great one, the Blessed *Jehovah*, the Almighty God: He stands by you, and will defend you, and protect you; and believe me, Brethren, one God, this one God, I say, is enough against all the *posse Inferni*, all the Devils in Hell, and their Agents on Earth. Well, God is on your side, then go on. You may say as he, *Psal. 118. 6. The Lord is on my side, I will not fear what can Man do unto me?*

4. As you have a good Cause, a good Call, a good Patron, you shall have a good, a great Reward, a glorious massy Reward; if your Hearts are right with God, you shall not lose your Reward. God does not need you, but he takes it kindly from you that you are on his side, and he will once testify this, and you shall find it placed

to your account in the Day of the Lörd, if not before. If a Cup of cold Water given to a Disciple of Christ shall not lose its reward, *Mat. 10. 42.* to be sure this Service for his Name, shall not. Therefore go on :

5. For your Incouragement still you have good Company ; all the Great that are good, on your side, and all the Good too. You have God, as was mentioned just now ; God the Father, God the Son, and God the Holy Ghost, the Uncreated Great on your side ; and you have the Created Great, the great and glorious Angels, assisting of you in your sincere Indeavours, and doing you many great, tho unseen, good Offices of defending of you, under God, in all your Difficulties and Dangers, and approving of you, and pleased with you in all your Designs and Labours ; and you have the Spirits of the Just made perfect, all the holy, happy, heavenly Society are on your side ; all these are great and good above : and you have all the Great and Good below too on your side. You have the King and Parliament, your Governors, on your side ; and you have all the Good of all Denominations ; all that know, and love, and fear God, on your side ; you have their Approbation, Judgment, Prayers, and hearty Wishes : and for the Bad, and the Great that are bad, they are not so considerable in this matter, being against God, as either to be regarded or feared. Then by Faith behold the blessed God, and his holy Angels, and all the heavenly Company, from the Battlements of Glory, looking on, and applauding your Indeavours ; and let this incourage you, notwithstanding

D

standing Difficulties, and hereupon be you filled with the utmost Vigour in all your Enterprizes and Attempts. Thus you see what abundant Encouragement you have; for you have a good Cause, the best Cause, the Cause of your God, your King, your Country; you have a good Call, as well as a good Cause; and you have a great Almighty Patron, as well as a good Cause and good Call; and you have as a good Cause, Call, Patron, you have good Company, all the great that are good, and all the Good; and as you have a good Cause, Call, Patron, Company, you shall have a good, a great, a vast Reward, an exceeding eternal Weight of Glory. Then surely you may well go on as you have been exhorted to do.

3dly. And lastly, to you of the Society: Carry in all things towards God and Man, as becomes those that are engaged in such a Design, and united in a Society for such an End. Carry so as all that see you and know you, may have reason to believe you are filled with the Fear of God; with an awful Reverence of his Name, and glorious Perfections, and blessed Word, and Laws, and Government. Be filled with a deep sense of his Dishonour, by the abounding Sins of the day, keep your selves very faithful to God, in being pure from the Sins of the day wherein you live; not only from the Sins of the Profane, but the Professors of the day, many of whom, God knows, take a strange liberty in many things, very unbecoming their Profession, and very dishonourable to it; but do not you do so, be neither afraid nor ashamed to bear your Testimony for God,
where

where you have a Call to it; and do all that ever in you lies singly, socially, against the Sins of the day, to stem, and if it might be, to turn the Torrent of Profaneness into that of Holiness: and carry so towards all Men as becomes you, being altogether just and true in your Dealings, in your Words and Works: further, let your Carriage towards all Men be filled with all that Love Goodness, Tenderness, Humility, Meekness, that Readiness to do them all good Offices, and In-offensiveness in Words and Actions that becomes such as profess to do nothing to others, but only what is for their Good. Be sure you carry thus to Men. I am afraid it may not be possible for you to carry so, considering your Circumstances, as to avoid Reproach and Censure; for Men value their Lusts above their Souls, (nay, they do not value them) above their very Lives, and therefore they will rage at that and them, that stand between them and their beloved Sins; but however be *you blameless and harmless, the Sons of God, without rebuke, in the midst of a crooked and perverse Nation, among whom shine ye as lights in the World*, Phil. 2. 15. That all Men may have Reason however to believe, that you have no design but their Good, in your Endeavours that the Laws may be executed upon flagitious incorrigible Transgressors; yea so as that themselves, whose lot it may be to be punished by them, may have no cause to believe any other but their Good, not Hurt is pursued therein; for those that endeavour the Reformation of others should themselves be great Instances of Reformation and Purity. I am sure they should be

so. See you be so, as ever you would be any ways at all useful in what you have undertaken ; as you would do any Good, as you would not do Hurt. I must tell you, with all Faithfulness and Freedom, it is a shameful, vile, accursed thing, (I would use harder words if I had them, for the thing will bear it) for those that take upon them to be Reformers of others, to be unreformed themselves. If any of the Society for Reforming others, be as ill as those they pretend to reform, what a Shame, Reproach, and Mischief will it be unto you, and how prejudicial to your Design ? If any are of a Society for Reformation of others, and are unreformed themselves, can they with any Modesty endeavour the Reformation of others, that are guilty themselves ? Can those endeavour a Drunkard's Reformation, by his Punishment according to Law, that are drunk sometimes themselves ? Can those be concerned in executing the Laws upon profane Swearers, that swear profanely themselves, and curse and rail ? How can any see that others be punished for profaning the Lord's Day, when themselves make no Conscience of it ? See then to your Hearts, to your Lives, to your Words, to your Actions, to your Families, that there be all Purity and Reformation within you, without you, and round about you. See you be altogether such, as that you according to Reason, and the Word of God, may very well be concerned in such an Undertaking as the endeavouring to reform others ; so that if Men speak Evil of you, it may be falsely. You and I had a thousand times better that twenty evil things should be spoken falsely of us,
than

than that one, the least, of them should be true. Look to your Motives, Ends and Aims in this matter, that what you do be out of sincere Regards to the Honour of God, out of Love to Him and Goodness, out of a tender Regard to the Good of others, and out of a hearty Respect to the Welfare of the Land, and Place where you live. Let the Love of Christ constrain you, the Honour of God move you always. Have a care that you cover not Prejudice, and Ill-will, against any, by pretending these things; for if you do, tho Men know it not, the God that knows all things sees, and will be displeased with, and punish such Wickedness.

I would have given you some Directions, but must but name a very few.

Direct. 1. Would you carry in this Matter as you should improve the Lord Jesus Christ: If you are on God's side savingly, you are in him; then your business is to live upon him; and as for the Whole of the Life of God, so for the Acceptance of your Persons and Services in this thing; and for the Pardon of all your Sins accompanying these your Indeavours, and for your Assistance. Verily you need all these in this matter, and you need Jesus Christ for all these in this matter. Rely then on his Righteousness and Blood for acceptance, and upon that Treasure, that Fulness of Strength that is in him for Ability, to go through all your Difficulties, and Protection in all your Dangers. There is all in Christ by Faith, have recourse to him, and draw it out of him into your Hearts.

Direct. 2. Be filled with the Spirit of God, if you are Christ's you have the Spirit of God; *Rom. 8. 9.* be filled with his Light, that Uction from the holy One that teaches all things, *1 John 2. 20.* you can see nothing without his Light. See you have his blessed Presence with you, and Influences abiding on your Souls, that you may be filled with the Fruits of the Spirit, particularly Love to God and Man, Zeal for the Honour of God, and a holy delightful Activity in Well-doing; and if you would be filled with the Spirit, live by Faith on Christ, who purchased him, is possessed of him, and gives him out in his Gifts, Graces, Comforts, to all his; and grieve not the Spirit, by indulging any Sin, for he is a Spirit of Purity; and so to the Spirit, I say, be filled more and more with the Spirit of God, and then you will be taught and help'd of God to carry as becomes you.

Direct. 3. Pray, mightily, constantly, abundantly. Be very prayerful, for your selves, for others, for your Society, all the Societies every where, where they are, for the Design you are concerned in. Pray for the Spirit of God, that he would afford you Light, and Strength, and Ability: for Success in your Endeavours; that he would shine upon them, and make them effectual for the Restraint of Sin, yea Conversion from Sin; that he would make Punishments effectual for these Ends; for he can do it.

Secondly, To all others on God's side, tho not of the Society, that yet with them are on his side, that are so by Profession; for the Lord's sake see you

you be all of you so savingly : as I said before to the Society, so I would say to you all. Be on God's side in all the Particulars that have been set before you as contained therein, or else to what purpose, but dismal, will it be to be on God's side by Profession now, and to be indeed against God's on Satan's, and to be found on his side at the Eternal Judgment ?

1. Then act vigorously on God's side, against your Sins, (those Enemies of yours, your Lusts that war against your Souls) against Satan, and this present evil World. Fight constantly, faithfully successfully, against all remaining Corruption and Pravity in you. Have and keep on, and manage very skilfully *the whole Armour of God, the Helmet of Salvation, Breast-plate of Righteousness, Shield of Faith, and Guide of Truth, Sword of the Spirit.* Thus armed with Armour of Light, of Proof, keep and gain ground against all your spiritual Enemies, that *ye may be able to stand against the Wiles of the Devil*: Remembring you have need to do thus, all is little enough if you consider with whom you contend, and for what ? both which you have *Eph. 6. 12.* With whom ? *Not Flesh and Blood, i.e. not only ; but with Principalities, and Powers, the Rulers of the Darkness of this World, against wicked Spirits.* These are Enemies not to be contemned, I'll assure you, but vigorously opposed ; for they are vastly numerous, malicious, subtle, indefatigable, invisible, and therefore the more dangerous, because they are with you some or other of them where-ever you are, what ever you are about, waiting, watching for Advantages against you ; and such they

are as will be sure to improve them to your utmost Prejudice: And for what? for the super-cœlestial things, vastest, greatest Glories. This is exprest in these words, ἐν ταῖς ἐπαινοῖς, which we render *in high places*; but many Expositors, both antient and modern, make the words significant of what we contend for; and the words favour this Sense, and I take it to be the Mind of the Holy Ghost. The words of *Oecumenius*, one of the Antients upon these words, are, ἡ μὲν πίκμη τῆς ἐμμελῆς πινῶν ἀλλ' ὡς τὸ ἐν ταῖς ἐπαινοῖς προσημαίνει; *our Combate with these Enemies is not about inconsiderable things, but for heavenly things, all the Glories of the State above*. Let these things, the Enemies you contend with; and the heavenly Glory you contend for, not at all discourage, only animate you, and make you strong in the Lord, and the Power of his Might: for you have a blessed glorious Head, that has overcome all these Enemies for you. They are conquered ones, and he has purchased this Glory for you, and keeps it for you, being possessed of it as your Head, and he stands by you, to encourage, assist, supply you, in your Combate; and verily this is glorious Incouragement, for *greater is he that is in you, than he that is in the World*, 1 John 4. 4. Behold, your glorious Head by Faith, the Captain of your Salvation, who is the way of your Duty, (not neglect of it) will make you more than Conquerors, and renew and maintain your spiritual Warfare with the utmost Activity.

2. Do all you can, that ever you can, to help the Society, and promote, and further the Ends of

of it ; all cannot be of it, but be you all Friends to it ; you may all be so, be you so, helpful to it all that in you lies.

1st. Let Magistrates do all they can in their place, by a ready, chearful, faithful Execution of the Laws, drawing forth the Sword against stubborn Breakers of them. God expects this from you, in your place. The Trust reposed in you, and the Nation's Interest, and the Duty of your Office, calls for this from you ; and blessed be God, whereas we have seen the days wherein some Magistrates were the most active of all others in Violence, against those that were peaceable in the Land, and did only desire and endeavour to worship God according to his Word, that we now see the Times so far changed as this Violence is wholly laid aside, and we have free liberty by Law of worshipping God according to his Mind, and have Magistrates that are willing and ready to turn the edge of their Sword against the Profaneness of the day.

2^{dly}. Let Ministers do their part to further the Ends of the Society, by their faithful, painful, constant Preaching, denouncing God's Wrath against incorrigible Sinners, shewing them the Evil and Danger of their Sins, preaching the Law for Gospel-Ends, and shewing them the way of Salvation by Jesus Christ, that there is Hope and Help in him for the worst of Sinners ; and by living what they preach, and by watching over Souls as those that must give an account ; and such an one as may be with Joy, and not with Grief, *Heb.* 13. 17. and by doing all that belongs to their sacred Office in their Day and Generation.

3^{dly}.

3dly. Let Heads, Masters, and Mistresses of Families, do theirs by not suffering Sin in their Children or Servants; but by shewing them the Evil of it, and restraining it in them, and by endeavouring their Conversion, and so their Salvation; being Instances of Holiness themselves, *walking in their Houses with a perfect Heart, wisely in a perfect way, Psal. 101. 2.* keeping up the Worship of God in their Families, Morning and Evening, by serious fervent Prayer, and reading the Scriptures; by Catechizing theirs, and taking great care of the Lord's-day both as to themselves, and all about them, that it be kept holy to the Lord. The neglect of Family-Religion has filled the Nation dreadfully with Ignorance and Wickedness; for when Heads of Families take no care to bring up those about them in the Knowledg and Fear of God, those young ones when they go out into the World, they are wicked, and they learn others; and when they come to marry, and have Families, they are such as they were brought up, ignorant and godless, and so their Children and Servants are, and so there is no end of Wickedness. See then in your places you promote Reformation, by promoting Godliness.

4thly. Let all, not only Magistrates, Ministers, Governors of Families, but these and all others in their places too do so; for there is not one, the meanest Person, not a Servant, not a Child, but may be helpful in this matter, and greatly further it. They may do so, and see you all do so, by

1. Personal Reformation, and promoting it by their holy Examples: Keeping pure from all Sin, by their burning and shining Conversations; thus all should condemn Wickedness, and contend with the Wicked, *Prov.* 28. 4. And further, let all help the Society, and further Reformation by using their Interest in others, to prevail with them to be reconciled to God, and turn to God, beseeching and intreating them to look to these things. Let them do what they can by their Counsels and Discourses with others that will hear them, that there may be a Reformation the effect of Conversion.

2. By informing the Magistrate when you hear and see the Laws transgressed by impudent Sinners, against such as will do so. Only this I would say, where Attempts for Reformation are not yet begun, as soon as they are brought into any place, I would not have a Person that is not an impudent customary Transgressor, made first of all an Instance of Punishment; nay further in this case, I would have those concerned in such Attempts, in a friendly, loving manner tell their Relations, (if they are so unhappy as to have any such) or their Neighbours, that they know to live customarily and impudently in violating the Laws, that such a thing is to be, or is set on foot in their Town, and that they are to be concerned in it; and that if they will not reform their Manners, they are bound in Conscience to do what they can that the Laws be executed upon them. This I take to be altogether a fair unexceptionable way, and what carries Sincerity, Love and Goodness in it,

it, and is as likely to win upon such as any whatsoever; however, it will leave such inexcusable wholly so, and those concerned in executing the Laws, will be (by this means) lifted up above all just Reproach and Blame, even by Malice it self. But where it is settled, there Men have had warning enough if any thing would prevail, and therefore I would exhort you all to inform against such as will be drunk, and will swear rashly, profanely, and will break the Lord's-Day. I would have you all Informers in this case; it is the Duty of all, not only Men but Women, and young People, Servants, and all capable of giving in a Testimony and Oath. Turn Informers for your God, your King, your Country, to prevent Wrath and Ruine: Otherwise, I pray you, how should Sin be ever restrained, and Wrath and the Ruine of the Nation thereby prevented? This is the case. The Supream Magistrates have done their Duty, in making Good Laws against Profaneness and Immoralities. So the King and Parliament have done. It is the Duty and Office of inferiour Magistrates to execute these Laws upon the Transgressors of them; but inferiour Magistrates cannot do so but upon Information of others, or their own personal Observation: As to this latter, little can be done this way, for they have no more Eyes, no more Ears than other Men; besides few Men, if any, will break the Laws before Magistrates, that they know will punish them; so that upon the matter, all that can be done must be done by the Information of others: and if Men will not inform, how is it possible that the Laws should ever

ever be executed? And where then must the Guilt lie? not on the Supream Magistrates, who have done their part in making Laws, not on the Inferiour Magistrates, that are ready to do their part if informed. Then for the Lord's sake consider, the Guilt must lie at their door that ought to have informed, and would not; at your door, and my door, if we can inform, and refuse it. Verily as we would not have others Guilt, and the Nation's Wrath and Ruine lie at our door, we must do so.

Object. But what a strange thing is this? Must we all turn Informers against our Neighbours, and Acquaintance?

Ans. This is not to be Informers in the Sense of the Word under the two last Reigns, but to be Informers in the Sense I have exhorted, is a Duty, a great Duty; every one's Duty, if to love God, his King, Country, be a Duty? But this Objection that has made so much noise in City and Country, has been answered so often, and so well by many worthy Men, (with whom I am not worthy to be named) both of the Conforming and Non-conforming Perswasion; that have pleaded this Cause of God against the Profaneness and profane Ones of the day; that for my part I will spend none either of your time or mine own, in answering it. Nor is there any Injury (by informing) done to the guilty Party; but as there is in it a Service done God, the King, Country, and Place where we live; so the Person himself receives Good thereby, or may do so;

so; if he do not, it is his own fault, as you heard under the 3d Exhortation to the Profane. What Injury is it to a Man in a raging Feaver, for those that love him, to use some rough but proper Methods for his Cure? or what Injury for a Man to be forc't (by those that may lawfully do it) to do that, or suffer that, which if he did not do, or suffer, would be his Ruine; and his doing or suffering it, at least may be a means to save him?

Then inform, only let me leave this Caution with you. Be sure when you do so, you do it uprightly, for God's Honour, and doing Good, and not to vent your Ill-will against the Party; for as I said before to the Society, if you do so, God sees it, and he will deal with you for it.

3. Lastly, by Prayer. All of you pray for the Society's and their Indeavours, that the Blessing and Presence of God may be upon them, and with them, and make them effectual for the personal Good of many, and publick Good of all. That this Cloud may spread, may over-spread all our *British* Hemisphere, and increase until it fall down in Showers of Blessings upon us, and our Posterity after us. Strive with God, wrestle with God in Prayer, for all the Societies; that where they are begun, they may be a great Blessing, in being effectual for the Restraint of Sin, and Conversion of Sinners: and that in Country Towns where they are not begun, they may, and be effectual there too, as was mentioned just now. Pray for the pouring down of the Spirit, from on high, on all sorts of People, that there may be in many, very many a Reformation, the effect of Conversion, that we may live to see that joyful

Day

Day when Profaneness, Irreligion, and Immorality, shall be banished out of the Land; and Godliness, Religion, and Goodness, shall be in a flourishing, spreading, prevailing, and prospering Condition every where. Pray for the King, for the Parliament, that God would inspire them, with Zeal in this Cause, that Laws may be yet made that may facilitate Reformation, and may more effectually discourage Sin, and suppress Wickedness; That all may issue in substantial, universal Goodness, the Love of God and Man, the alone true, saving Morality, and Reformation of Manners.

F I N I S.

BOOKS Printed for Thomas Parkhurst,
at the Bible and Three Crowns in Cheap-
side, near Mercers-Chapel.

7 DE 65

FORTY Nine Sermons on the whole Epistle of
the Apostle *Paul* to the *Colossians*, by Mon-
sieur *Daille*, Minister of the Reformed Church
in *Paris*. Folio.

Sermons and Discourses on several Divine
Subjects; by the late Reverend and Learned
David Clarkson, B. D. and sometime Fellow of
Clare-Hall, *Cambridge*. Folio.

A Body of Practical Divinity, consisting of
above One hundred seventy six Sermons on the
Lesser Catechism of the Assembly of Divines at
Westminster; by *Tho. Watson*, formerly Minister
of *Stephen Walbrook*. Folio.

The Support of the Faithful in Times of Per-
secution; or a Sermon preach'd in the Wilder-
ness to the poor Protestants in *France*. By *M.*
Brousson, an Eminent Minister, who was broke
upon the Wheel at *Montpelier*, *Novem. 6. 1698.*
Quarto.

The Fountain of Life opened, or a Display
of Christ in his Essential and Mediatoral Glory;
containing Forty two Sermons on various Texts.
Wherein the Impetration of our Redemption by
Jesus Christ is orderly unfolded, as it was be-
gun, carried on, and finished by his Covenant
Transaction, mysterious Incarnation, solemn
Call and Dedication, blessed Offices, deep A-
basement and supereminent Advancement. By
J. Flavel.

to
p-

of
n-
ch

ae
d
of

of
ne
at
er

r-
r-
1.
ce
8.

y
;
s.
y
e-
at
n
-
y